

THE CATHOLIC LIBRARY WORLD



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CHILDREN'S LIBRARIAN IN THE COMMUNITY

MARGARET E. MARTIGNONI

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NEWS AND NOTES

I STILL LIKE WORKSHOPS

By Nancy Hoyle

THE recent Compton Workshop for sales managers was another "first" to add to the many new experiences I have had since coming to Compton's last September. I don't know just what I expected, since I had no preconceived ideas, but I certainly was not prepared to find a sales conference pitched on such a high professional level and using those techniques of in-service education that are popularly supposed to be limited to educational groups.

The workshop, which was also attended by the officers of the company and the personnel of the editorial and sales departments of the home office as well as the managers, was arranged by the Compton Planning Board, a group consisting of an equal number of managers from the field and officers of the company.

As a part of our contribution, Leora Lewis and I told the managers something of the development of various types of libraries and library schools in the United States and Canada and of our program for work with them. In closing her talk, Leora spoke of the courage librarians have displayed in upholding high standards of book

selection and pointed out the importance of the Subscription Books Committee of the A.L.A. in evaluating reference books.

When I returned to the office after the workshop, I found the report of the survey of education for rural librarianship recently made for the Association of American Library Schools. Included was a rural librarian's comment that some library school guidance on how to meet publishers' representatives and what to expect from them would have helped her.

L. J. L.

It is the day after the A.L.A. Midwinter Conference! While I worked on a pressing editorial assignment, Nancy Hoyle did this story. It is a joy to have her take over a full share of this job.

They realize that the majority of librarians know Compton's too well to be interested in the ABC's they so often have to explain. They wanted to know just what features in the Compton program of revision would interest librarians most. Since this seems to be a mutual problem, won't you librarians speak out and tell us what kind of Compton information you'd like our sales representatives to give you when they call? Leora and I think we know some things, but we'd like your advice. If you'll write us, we will pass this information on to Compton managers.

COMPTON'S PICTURED ENCYCLOPEDIA

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THE OPPORTUNITY OF THE CHILDREN'S LIBRARIAN TO SERVE IN THE COMMUNITY¹

By MARGARET E. MARTIGNONI

Superintendent of Work with Children, Brooklyn, N. Y., Public Library

In the time since I first entered the ranks of our profession back in 1935, I have frequently had occasion to ask myself: What is there about librarianship in general and children's librarianship in particular that makes such a strong appeal to those persons who enter the profession as a permanent career? Why is it, in other words, that once the die is cast and the individual has become a full-fledged trained librarian, he (or, alas, more often "she") so rarely ever leaves the profession to embark upon another?

This tenacity of purpose and loyalty to one's original convictions is not necessarily an attribute of all professional people. Teachers, for example, have been known to leave the ranks of teaching and to go to considerable expense both in time and money in order to take special training and to become librarians. Yet very seldom do we ever hear of a librarian who has left the ranks of librarianship in order to become a teacher. In fact, very seldom do we ever hear of a librarian who has left the ranks of librarianship in order to embrace *any* other profession or career, except that of matrimony and motherhood. Just why is this, I have often asked myself.

Certainly, the reason could not lie in the realm of better salaries. Librarians are notoriously underpaid. Nor could the reason be attractive working hours, since most of us must work several nights each week and must distribute our total hours over a constantly changing and often very inconvenient schedule. Working conditions, too,

are more often very bad than otherwise; many of us get along without adequate staff rooms, work rooms, and other necessary facilities. Why, then, do we find our profession so attractive? I have given the matter considerable thought from time to time, and have come to the conclusion that the reason must lie in the peculiar opportunity for service which librarianship offers. Evidently, this opportunity is unusual, and for the particular type of person to whom it makes its strongest appeal there is no really adequate substitute.

Today I shall try to analyze this peculiar opportunity for service as it applies to a children's librarian working in her community. It seems to me that there are five broad areas in which this special opportunity for service operates. These same areas would hold true for any librarian who works with the public. However, if those of you who work with groups other than children will consider what I have to say in the light of your own problems and experience, I believe you will discover that a great deal applies to your work as well.

The first of these broad areas is the children's librarian's own knowledge of books. Not only her knowledge of the books themselves, but her knowledge of how to best adapt the books she knows to the individual reader when he presents himself before her in the library. All of us studied this type of thing in library school under the heading of "Book Selection". It is rather a trite subject in library circles. It is very much taken for granted. But I wonder how many of us are in the habit of thinking of book selection in terms of an opportunity for service in the community? All of our knowledge

1. Paper delivered at the meeting of the Brooklyn-Long Island Unit, St. Gabriel's School, East Elmhurst, N.Y., February 28, 1947.

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of childrens' books, and all of our skill in matching books and readers, are called into play every time we make a decision as to whether or not to purchase a title for any particular community collection. Here, it seems to me, is a splendid opportunity for service. What books are needed (not just wanted) in a given community, taking into consideration the handicaps under which the children may labor at home. Is this an under-privileged neighborhood; do the children need information about health and cleanliness and proper nutrition and all that? Is this a smug, self-satisfied community; do the children need to learn about other national and racial groups, together with all the problems that are tied up with the proper assimilation of such groups? Is this predominantly a Negro community, or an Italian community, or a Polish community? What service can the children's librarian give to these or any other types of communities through the books that she places on the shelves and then later brings to the attention of individual children?

The second area through which a children's librarian can serve is her own educational background. This transcends a mere knowledge of books, or even a mere knowledge of the contents of books. It is, rather, a knowledge of knowledge; it is what the librarian herself knows. Nothing is of greater practical value to any librarian than a broad general educational background. In recent years there has been more emphasis, I am glad to note, on a diversified undergraduate college background in admitting candidates to our library schools. But many of us gravitated to the ranks of librarianship without such sound background. I remember distinctly that when I was in undergraduate college the so-called "English major" was ubiquitous on the campus. I was one myself. We took every course in the college catalog offered by the English Department, and gloried in the fact. Our faculty advisors were able to steer us into some few other courses, but no more than was absolutely required. Today, I realize the folly of such a program. I have had to correct such a one-sided background by taking many courses on my own and by planned reading along lines that I had carefully

avoided in the past. I have discovered that my opportunities to serve children can be very much curtailed if I am not informed in all the branches of science and sociology, as well as the various fields of literature. Librarians who discover this lack, however, are more fortunate than other people who may find themselves in the same predicament. We, at least, can prescribe our own remedial reading. We know the tools, the bibliographies that will help us to size up the books available in any given field. We can be our own physicians when our background needs doctoring. All we need to cultivate is the initiative to go ahead and do it.

A third area which offers opportunity for service is the librarian's knowledge and understanding of people and human nature. A children's librarian should be a close student of child psychology. If she has not had the advantage of good, modern courses along this line, she should fill in the gap with carefully planned reading. The difficult child, the non-reader, the behavior problem, and all the rest have troubled many adults before this. Since it is up to us to surmount these difficulties and bring books and children together, it seems only logical that we should make every effort to discover the best ways of handling unusual situations when they arise.

Still another area through which we work, and one which is particularly important today, is that of social understanding. By this I mean a clear understanding of (or at least a definite desire to try to understand) all people who may be different from ourselves, whether such people may live in a remote corner of the globe and be very strange in appearance, customs, and dress, or whether such people may reside in the house or the street adjoining ours and be different only in the color of their skins or the manner in which they pronounce the words of the English language. For a children's librarian, work in this particular area of service involves several steps. First, she must cultivate a genuine desire to understand other groups. Then she must be willing to go wherever she may be assigned within the library system in which she works. Once she reaches her assignment, she must be very careful not to discriminate

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in any way among her young patrons; some children may appeal to her more than others, but this must never in any way be apparent in her contacts with the children. Finally, she must meet the ultimate challenge to her social understanding: she must be willing to work side by side with other librarians who may belong to different social, economic, racial or national groups than her own. It is this last challenge that most often trips us. Many librarians can progress through the other steps. They find it possible to have a social viewpoint as long as they can remain in the role of lady bountiful, distributing favors to less fortunate individuals. But the real test of social understanding comes when a librarian is asked to practice her tolerance by accepting on an equal footing a fellow professional from a different group. Truly, there is no greater opportunity for a children's librarian to serve than in this area. Children are very quick to penetrate the attitudes of adults. A children's librarian may often be able to influence her young patrons more surely by her own attitudes than by any other means. The future of the world lies in the hands of today's children. Everything that the United Nations stands for, the peace and security of all nations and individuals, depends to a large degree upon the ideals which we inculcate in today's children. In this heavy responsibility the children's librarian can share.

The final area which offers opportunity for service is that of participation in the life of the community as a whole. The effective children's librarian can and should be aware of other organizations in her neighborhood which are working towards goals similar to her own. Schools, museums, welfare agencies, hospitals, churches, community councils, etc.—all these and many more are

very glad for any help the librarian can offer. In cases where staff shortages are acute this help may not go beyond the stage of an occasional dropping in at a meeting. However, some sort of cooperation is usually possible. A children's librarian certainly owes it to her community to aid in every way any groups working to combat juvenile delinquency. If no such groups exist, she has a wonderful opportunity to provide the spark that may start such a group, if her area is one that badly needs such attention. If a children's librarian has no time for any of these activities, she can still get herself to the polls on election day and cast her vote for the political candidate who seems most likely to carry out his promises for improvements in the community. Librarians are famous for not ever having any political convictions during working hours, and this restriction is wise and inevitable. But the worthwhile librarian thinks seriously about national and local problems and goes to the polls to express her vote on issues which concern her community. In other words, she is a participating member of her community, not just a spectator.

These, then, are just a few of the opportunities for community service which occur to me when I think of library work with children. They may explain to some degree just why librarians are so very devoted to their profession. They certainly show librarianship to be an interesting and a challenging occupation. Whenever I start to think along these lines, I always decide that I am very glad indeed that I chose to be a librarian. I have found it a very satisfying pursuit. It can, and usually does, entail a great deal of work and sacrifice, but it also can be a lot of fun. And certainly it is a tremendous challenge.

22nd Annual Conference

Atlantic City, New Jersey

June 13-16, 1948

THE PLACE OF THOMAS MORE IN TWENTIETH CENTURY HUMANISM¹

By SISTER M. CELESTINE CEPRESS, F.S.P.A.

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The life and writings of St. Thomas More exemplify a man who gave himself for world unity in the best sense of that term. It was for the common corps of Christendom that Thomas More, that great sixteenth-century English chancellor and litterateur, lawyer and humanist, hero and saint, was always pleading; and for this common corps of Christendom he died a martyr, "the king's good servant, but God's first".

Of this man's writings a goodly share remains to us. There is his famous *Utopia* in which he expressed his hopes and fears for Christian unity, and in which he is, not the hero of the communists, but simply a Christian affirming Christian values. There are his voluminous controversial and devotional writings, his defense of the things for which he most cared, in which he shows himself at home with classical ancients, Church Fathers, and English homilists. And there are his 218 letters, scholarly letters from Court, home to his wife and little family "school"—counseling them to combine virtue and knowledge, to be merry in God,—letters so frequently signed "your humble bedesman". Here we can trace this great man's thoughts in a way which is possible with only a very few of the great characters of history.

St. Thomas More has been fortunate in his biographers. There is no sixteenth-century Englishman for whom there exists more intimate information. True, his relatives and friends at first penned and circulated their memoirs of him fearfully, and Sir

Geoffrey Pole was murdered because he possessed and delighted in Sir Thomas More's works. But six biographies, done by More's contemporaries or near contemporaries, remain to us, in toto or in precious fragments. And to them have been added in the past four hundred years not only fifty other full length biographies, anecdotal and edifying, analytical and erudite, in Latin, English, French, Italian, German, Russian, and Spanish, but also some 1200 other books and articles about St. Thomas More.²

Time has vindicated St. Thomas More against all his accusers; time has recognized him (as did one of his earliest biographers) as "our blessed Protomartyr of all the laity for the preservation of the Unity of Christ's Church"³; time has acclaimed him as the great humanist and hero who lovingly worked and died for the unity of the world. And *Humanist as Hero*⁴ is the title of the latest biography of St. Thomas More to come off the press.

It is timely that Theodore Maynard should have caused such a book with such a title to appear just at this period of our century. For today many believe that authentic humanism by definition can only be one that is anti-religious. These are they who hold that there is nothing in the nature of man which breathes an air outside of time, and that man is not a person whose profoundest needs surpass the order of the universe. These are they who hold that the only heroes of humanism are those who dedicate themselves to bring about the last and highest form of "humanism"—a "god-

1. Presented as a radio broadcast during National Catholic Book Week, November 1947.

2. Sullivan, F. and M., *Moreana 1478-1945: A Preliminary Checklist of Materials by and about Saint Thomas More*, Kansas City, Mo., Rockhurst College, 1946.

3. Harpsfield, Nicholas, *The Life and Death of Sir Thomas More, Knight*, ed. by E. V. Hitchcock for the Early English Text Society, London, 1932, p. 213.

4. Maynard, Theodore, *Humanist as Hero*, New York, Macmillan, 1947.

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less humanism". And a "godless humanism" must in turn become "scientific humanism", for to divinize man by eliminating God will end in divinizing the World State by eliminating man. There is, however, another kind of humanism, one that co-exists with sanctity, one that if subscribed to before it is too late, will prevent men from having to sit in on the "death of man". This humanism is the integral humanism of the Middle Ages and the Renaissance. Then, as Jacques Maritain points out, "communion in the same living faith of one individual with other real and concrete individuals and with the God they loved and the whole creation, made man amid a thousand misfortunes, as fruitful in heroism as he was active in the pursuit of knowledge and the creative arts".⁵

Alas, this one straight road of Christian humanism has split into many paths. Since the seventeenth century there has been a great multiplying of sects and parties with their intolerance and frequent violence, a far cry from the ideal of a liberal, aristocratic, and international orthodoxy of sweetness and light. Since the seventeenth century, first causes have been too generally repudiated for the study of things only. Learning has been brought down to earth and confined within the four walls of a laboratory in which a Thomas More would have suffocated. In the general transference of interest from metaphysics to physics, from the contemplation of Being to the observation of Becoming, universality and unity have become multiplicity and conflict.

Where shall we find again common ideas and ideals? Surely in God's revelation to us and in the writings and lives of his heroic friends. Companionship with saints through the reading of their lives is, then, one means of safeguarding the future. And we have a future for which to read, for we have an immortality to realize.

In his latest biography, Theodore Maynard, the American dean of Catholic biography, has shown that in Thomas More we have a saint who realized fully what so many have forgotten; namely, that men be-

long not to science alone but also to theology and philosophy, that there must be, not a "scientific world humanism", but a Christian world humanism, if the world is to be saved. Before "scientism" gets completely into the saddle to ride mankind to destruction, let us look to Christian humanism, as it is exemplified in the great Christian humanist and saint, Thomas More, and as it is presented in Maynard's delightful life story of this great Christian hero. Here we see indeed that human happiness is best found when men marry "reason with Revelation in the search for truth; conscience with Divine counsels and commandments in the search for righteousness; and taste with supernatural Grace in the search for beauty".⁶

In an idiom as pure as it is simple, Maynard relates the facts of More's career from his youth to the scaffold, from the days of his boyhood in London, where this slim good-looking youth with quick gray eyes took in the movement and color and the first stirrings of the intellectual excitement of the Renaissance, (p. 5) to the day when, some fifty years later, on July 6, 1535, old and frail and gray, but full of wisdom, grace, knowledge, and laughter, he knelt on a flimsy scaffold on Tower Hill—where, "because he would not conform his conscience to the Council of one realm against the general council of Christendom", (p. 245) "the heavy axe went slowly up, hung a moment in the air, and fell". (p. 253) Between these two periods Maynard graphically sketches in the rest of More's career: his rounded activity as student and lawyer, father and friend, scholar and statesman; his warm human affection for family and friends; his tireless search for truth; his social gifts and personal charm; his love for beauty and grace, of order and ardor, of the new and the old, and his zeal for Christian perfection: a synthesis of Catholic scholarship, statesmanship, and sanctity. All of this together gave to More's life dimensions, values, and an integration which neither Hellenic paganism nor modern naturalism can hope to parallel.

5. Maritain, Jacques, *True Humanism*, tr. by M. R. Adamson, London, Centenary Press, 1946, 4th ed., p. xv.

6. Walsh, G. G., S.J., *Medieval Humanism*, New York, Macmillan, 1942, p. 2.

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Theodore Maynard has shown that St. Thomas More's is a case of knowledge illuminated by faith, and virtue strengthened by supernatural charity. (p. 4) In the account of the travesty that was his trial, we read, for example, that when he was given leave for a last word, he told his judges, with the most extraordinary courtesy: "St. Paul consented to the stoning of St. Stephen, and yet be they both twain holy saints in heaven. So I verily trust, and shall therefore right heartily pray, that though your Lordships have now on earth been my judges to my condemnation, we may yet hereafter in Heaven merrily all meet together, to our everlasting salvation". (p. 246)

Through 19 chapters and 253 pages of Maynard-narrative, with an enrichment of content from the Saint's own writing, there emerges the full figure of a man who would have no part either in the humanism of a Machiavellian politician, or in a humanism that developed personality by abandoning restraint. Maynard shows that against such a deflection of humanism from its true purpose More fought a battle which ended only in his death. He grants that there have been a few men more versatile than Thomas More, but he maintains that it would be hard to think of a man who more completely rounded himself as a human being. St. Thomas More, with all his gayety and high spirits, says Maynard,

"never forgot the first fact about man—that he is a god in ruins. Not for a moment did he forget the fact of original sin. Hence his hair-shirt and his life-long reflection on the Four Last Things. It was precisely because he saw that fallen man never can be altogether integrated until he is with God, that his personal integration was as near to perfection as it was. The complete man is the saint, and More set out to be a saint. In the course of doing so he was able to exercise his immensely versatile talents. At the end of it all he showed a constancy to principle that called for most absolute courage—and so he became a hero. His humanism was crowned by martyrdom." (pp. 43-44)

In Thomas More's life-time the air about his comfortable house at Chelsea was full of the sweet scent of the rosemary he had planted in his garden there "not only because his bees loved it, but because 'tis the herb sacred to Remembrance and therefore to Friendship". (p. 135) Today the rosemary still flowers in many another Chelsea garden. In the garden of St. Thomas More, however, there are still more beautiful blooms fragrant with his memory. There a lovely chapel has been built and here before the Blessed Sacrament exposed the Sisters of Adoration Réparatrice pray day and night for the world unity for which St. Thomas More gave his life.

Education and the Library

22nd Annual Conference

Columbus Hotel

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THE HUNDRED GREAT BOOKS CHALLENGE US

By BROTHER AURELIAN THOMAS, F.S.C.

President, Catholic Library Association

Deserving of the amount of time and attention given them today in our schools and libraries are the One Hundred Great Books, that are sponsored by the University of Chicago and were the basis of the curriculum of St. John's College, Annapolis. A great deal has already been written about these selections and a great deal of attention and thought is still to be directed to appraising them and their content and their impact on the world in our time.

The American intellectual tradition of which they form a part would make a worthwhile study in itself. An examination of historical adult education programs: of the Grange and Chataqua movements, of Fruitlands and Brook Farm, and the emphasis placed here on plain living and big thinking are all authentic parts of the American plan. So is the Five Foot Book Shelf of Harvard's Dr. Eliot, whose multitudinous copies of the great classics, spread throughout our America, have given no small impetus to the American appreciation of the great books of all time. They, too, have constantly refreshed the cultural stream with new and vigorous interpretations of the fundamental tenets of civilization.

Our modern set of the world's great classics makes its appearance at a most opportune time. In the post-war doldrums of sketchy and synthetic literature, these reprints fill the public need for solid and satisfying mental stimulation. A whole thesis might be written on the post-war deficiencies of our time. Readjustments in the lives of promising writers, death and incapacitation of many another, on the battlefield, emotional and cultural changes, have all left their mark on the American literary scene. Into this vacuum have come the authentic voices of the great thinkers of all time, to help us evaluate our present problems, to assure us

of the strong human ties we find throughout history, and to stimulate us in their frontier thinking to self-examination, self-evaluation and a new appreciation of our position in the world and our place in world history.

Educational institutions by the score have adopted or adapted the St. John's scheme of progress and integration through the reading and the study of these great books. Libraries are now, and will be more and more in the future, in the forefront of the Great Books Movement. Librarians individually or professionally must evaluate the contribution of the Chicago list and must often take part in group discussions which are so vital a part of the Great Books Reading Programs.

A fertile field for investigation and critical appraisal offers itself in the comparison or contrast of the Harvard Classics and the University of Chicago's Great Books. Both are great in their basic selections, of that there can be no doubt. Whether the new list is more to our liking as Catholics—whether the discarding of more pointedly objectionable heretical works and the adoption of atheistic social and economic titles is a gain or a loss—are questions demanding the critical appreciation of a more documented paper than we intend here. One fact, in this regard, seems to stand out. These books whether we approve of their principles or not, certainly made a deep impression on our European and on our American cultural heritage. Many volumes we, as Catholics, do not approve; yet these are the very canons and codes whence many of our fellow citizens draw direction and inspiration in their ethical, social and moral lives. As such they deserve to be known to Catholic Americans.

On many levels, the Catholic librarian needs to give no attention to the Great Books Program. In parish libraries, in elementary

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and secondary school libraries, the necessity of accepting or rejecting the University of Chicago's list need not arise. On all these levels there are so many breaches to fill that the adult program contained in the Chicago plan can either be ignored or relegated to other library categories.

Such treatment of this serious effort to bring before the mature public of our democracy the best that has been thought and written, does not seem to be the correct attitude to be assumed by the college, university, or adult public librarian. To condemn a program untried, to write off an opportunity as useless without investigation, seems hardly an attitude that can be defended in the face of the attention this program is receiving and will receive. Thousands of copies of these volumes are rolling off the presses. As fast as they can be printed, they are meeting with enthusiastic and serious audiences. Nor do we envisage in the program an ephemeral success soon to be discarded. The program has such intellectual honesty, such historic popularity and appeal, that it is slated to continue its impress on American minds for years to come. Catholics can often guide discussions, can often channel thought on these volumes, into authentic apologies for the Church and Christian doctrine.

The second approach, sponsored already by many Catholic college and university groups, is strictly in accord with Catholic practice. This group has adopted the Great Books Program as a sincere contribution to intelligent living. Its adaptation consists in substituting Catholic titles, or at least titles not offensive to Catholics, for those condemned by the Church and placed on the Index of Forbidden Books. Many of the substitutions are already part of the Great Books List; others are great Catholic books in the spirit of the movement. From this program two positive results may be expected. Not only can we see the widespread appreciation of Great Books but the constant attitude of the Church in protecting the faithful will be manifest the more widely.

The third attitude is the wholesale and inclusive acceptance of the list, safeguarded by Catholic discipline and read in conformity with ecclesiastical proscriptions. There are

many good arguments in favor of Catholics drawing ammunition from the works of the enemy. Contemporary atheistic communists have for years devoted time and energy to the study of the Church with the avowed intention of destroying it. Years ago our professors of philosophy used to summarize for their classes the deleterious doctrine of anti-Catholic philosophers. Today, with permission, their students read these books under direction, and from ensuing discussions derive a more complete appreciation of the errors found in heterodox volumes.

In discussion of the Church's Index of Forbidden Books there is always emphasis placed on the prohibitive side. Nor could we have it otherwise. But no discussion of the Index is correct or complete that does not make mention of the permission aspect. For a mature student, surrounded by the caution such inclusion in the Index indicates as requisite, may receive permission to read, if it is requested with serious intent. This has actually been a trend in American Chancery offices. As the communist tactic becomes more and more operative in Catholic circles, mature and serious students have sought and have obtained permission of their Ordinary to read, reflect, and oftentimes refute the works of these pagan and atheistic authors whose impress on contemporary American thought is unfortunately so evident and so general.

In this suggestion we can hardly be said to speak as President of the Catholic Library Association or for the Association. This would hardly be the time or the place for such official pronouncement. Nor could any variation from church practice be construed from the suggestion. The general and special prescriptions of the Church must be observed in all cases. No man or woman to whom the reading of these volumes would be the proximate occasion of sin could use such a permission. Books must be safeguarded during the time for which permission is given and must not be permitted to fall into the hands of those lacking this permission. Scandal must be sedulously avoided. Nor can these books be retained in the personal library of one who has permission, after the time for which it has been

(Continued on Page 208)

MICROPHOTOGRAPHY AND YOUR LIBRARY

By JOSEPH T. POPECKI

Photoduplication Service, Mullen Library, Catholic University, Washington, D.C.

As part of its program in assisting the rehabilitation of devastated European universities, the Catholic University of America Library has had prepared microfilms of 243 of its out-of-print doctoral dissertations. A full set of the positive films is being sent to the University of Louvain and to the University of the Sacred Heart of Milan. Approximately 48,000 pages have been reproduced on more than 3,000 feet of film. On the basis of present printing costs, reprints of the same material would have amounted to at least \$200,000; positive microfilm sets have cost only one percent of that figure. The original set of microfilms is being retained by the University in order to permit additional reprinting, on film or paper, of titles which are in demand.

This example of intensive modern use is a long step from the time prior to 1853 when Sir John W. Herschel in London was experimenting with the reduction of printed materials to small size glass plates on which was a coating of light-sensitive emulsion. In the next two decades, the methods of Shadbolt, Hislop and Dancer in France received widespread publicity in the *Journal of the Photographic Society* in London and in the *Bulletin de la Societe*, at Paris. But it was not until 1927 that anyone really capitalized on photographic reduction. A New York Banker, George L. McCarthy, impressed with the need of keeping a permanent and objective record of cancelled checks in the interests of his customers as well as of the bank, devised a camera and copying combination to record photographically every cancelled check as it was processed by the bank. He used the 35mm film already made popular for several years by the Zeiss and Leica miniature cameras. His development took place at a

time when photographic emulsions had not yet been refined to the great degree which the average amateur takes today as a matter of course. The following year, the Eastman Kodak Company formed the Recordak Corporation for the purpose of exploiting Mr. McCarthy's brainchild.

During the years which followed, an increasingly widespread use of photographic reduction kept pace with the refinement of photographic equipment, film and chemicals. At first, the process was used mainly in banks and business establishments for the original purpose for which it was devised. Then the conservative librarian began to see possibilities of putting on film many and varied kinds of printed materials. It was not many years before the Department of Agriculture laboratories had so popularized this relatively new commodity, that it became known interchangeably with microfilm, as "bibliofilm". The availability of microfilm, both as a finished product and as a public service, has brought to librarianship an element which, without exaggeration, holds indefinable possibilities. As Herman Fussler, one of the foremost experts on photographic reproduction in relation to library work, points out, "Microphotography is no longer a thing the librarian can afford to ignore; it is with us today; and the things which it holds promise of accomplishing are little less than phenomenal."¹ The most amazing thing about microfilm is that so many librarians have managed to ignore it.

In the first place, while we are considering the use of microfilm in Catholic libraries, there is nothing about microfilm nor any of its applications which can be termed

1. Fussler, H. H. *Photographic Reproduction for Libraries*.

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"Catholic". In considering the problem of microfilm, it would seem best, at present, to look at the phase of the situation known as use, and forget for the time, the very involved side of the picture known as production.

Let's analyze the problem of the Catholic library which makes little or no use of microfilm. Both the large and small library have peculiar objections to the use of photographic reduction; it seems to be the latter, however, that is most timid about venturing into the field. The most rooted objection of the small library (and this by no means eliminates the larger library) is that of probable use justifying investment cost. Perhaps not one patron in the course of a year will ask for such service as microfilm. Does this prove that microfilm is not worthwhile for that library? It does if you don't stop to think. Maybe the clientele never heard of microfilm; maybe they just don't expect you to have such a service in a small library; maybe the patron is doing all right without the benefits of microfilm while the library goes through great inconvenience to serve him. It is for the librarian rather than the patron to realize that microfilm can bring to the small library almost every utility and convenience which is present in the larger public or research library. For the large library, it presents the opportunity of serving the clientele more efficiently with less trouble to itself.

The most appealing thing about microfilm is that it doesn't cost a king's ransom to use it. The film itself costs on the average of three cents per frame. This might be one or two pages of a nondescript magazine or of the most rare and costliest book in existence. In this respect, microfilm is the great leveller. If the original is legally and physically copiable, the price of one copy, depending on who makes it, is still the same price. The most efficient way to read and use microfilm is, of course, with a reader-projector designed specifically for library use. Such readers range in price from fifty dollars for Spencer's student model to over four hundred dollars for Recordak's library reader. Depending on the prevailing kinds of material to be read, both of these machines work efficiently and conveniently. In between

these two extremes ranges a whole gamut of good, poor and indifferent reading devices.

There are still other and inexpensive ways of using microfilm. Perforated film can be read in an ordinary strip-film projector. There are special projectors, used by the Armed Forces during the war and available from surplus, designed specifically for reading microfilm by wall projection. Probably, in individual cases, the most inexpensive way of utilizing microfilm is to have prints made from the negative microfilm in original or half-original size. Generally such prints cost less than photostats and are of a much superior quality, especially when the original includes engraving or half-tones.

M. L. Peters, in describing the institution of a microfilm library at the Cleveland Public Library, has this to say of the venture: "Microfilm appeals to librarians because it makes possible at low prices the acquisition of costly, rare or otherwise unobtainable materials. They know it is impossible to own everything of interest in special fields, but microphotography has proved its ability to make more of the literature available on demand and at very low cost. Not only that; it is the answer to lending, replacing or preserving various categories: newspapers; rare, fragile and expensive books; bulky books which would cost more to ship than to film; volumes from large sets whose replacement is too costly; and materials which are constantly in use either in the borrowing or the lending library. The library administrator may now with greater assurance refuse to spend money for large amounts of material of doubtful or uncertain importance. Titles in his 'want-file' can frequently be acquired on film for much less than through dealers' catalogs. Additional book funds cannot buy out-of-print material, but microfilm can provide it . . .

"Every college librarian should consider three basic questions regarding microfilm: could you use microfilm to fill the gaps in your collection? would it increase your storage space? could you use it in place of inter-library loans? Library literature is filled with papers on microphotography, but have librarians as a whole considered it seriously in regard to their own specific problems? The librarian has two obligations: to serve

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the visiting reader and to make library holdings reciprocally available outside its own territory.²

In school libraries, reprints or additional copies of a particular periodical article are needed many times for a class reading assignment in which the time element is important. It might prove a bit difficult for fifty students to read an article from a journal in the space of one or two days; with microfilm, copies may be made which can be read directly from the film or from prints made from the negative film. Some college libraries have put microfilm to unique use in supplying students with films or prints of representative reference materials in their particular field, as has been done at Colby College. At Fenn College, many instructors use microfilm to project plans, diagrams and texts for classroom instruction, much in the manner of visual aids. It would be easily possible, with the aid of microfilm, for the small library to condense once each year its vertical file material. Much of this is printed on newspaper or magazine stock which soon crumbles and peels from its mount; microfilm could preserve for decades such important reference tools, in a fraction of the space it took to house the original. Simple indexing would make materials stored in such a way as readily available as was the original.

For both large and small libraries, the preservation of back files of newspapers presents quite a problem. Much expense is necessary to preserve and much space is necessary to store them. Microfilm can reduce the bulk of newspaper storage ninety-eight percent and reduce preservation costs to a minimum. Many representative newspapers are currently available in microfilm form for a nominal cost, notably, the *New York Times*. The library at Catholic University has undertaken a project to maintain files of important diocesan newspapers in microfilm. The same library has had microfilms made of 40 volumes of the *Freeman's Journal* at ap-

proximately the same cost as would have been required to bind those volumes. For the scholar, a few dollars invested in microfilm might save the expense of a cross-country trip.

Today, one might say that microfilm services are universally available. Almost every large library has a microfilming service of its own or is close to a commercial service. Many standard items such as newspapers are readily available on a subscription basis much the same as the original. One of the most useful tools for research workers and large and small libraries alike is the *Directory of Microfilm Services in the U.S. and Canada*, published by the Special Libraries Association, Committee on Microfilming and Documentation. It was revised in 1946 from Cibella's directory of the same name. The Library of Congress, the Recordak Corporation, University Microfilms, Graphic Microfilms and Holbrook Microfilm Service are a few firms offering commercial services at low prices made possible because of volume production.

Librarians cannot find much cause for objection in the storage and care of microfilm. With proper humidity and handling, microfilm will last as long as the best rag content paper; this has been proven by tests made at the Bureau of Standards. What makes solution of this problem so easy is that such nearly ideal conditions of storage are closely approximated in the average library's stack space. Specifically designed files for extensive storage cost no more than regular office files. Cataloging can present some problems, but many libraries find that a very simple system serves adequately. Such film as is delivered directly into the hands of the library's client, of course, requires no cataloging and therefore presents little problem.

Considering microfilm from every angle, there doesn't seem to be any reason why either large or small libraries should continue to deny themselves and their clients its usefulness. Microfilm is so inexpensive as a market commodity that there will soon come the day when it will cost the library more to be without it than to use it.

2. Peters, M. L., "Cleveland Calls Microphotography an Essential Service," *Library Journal* 70:726-30, September 1, 1945.

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THE SCHOOL LIBRARY: CINDERELLA OF CATHOLIC EDUCATION

By BROTHER DAVID MARTIN, C.S.C.

Librarian, University of Portland, Portland, Oregon

In an age when almost every imaginable kind of service is as conveniently procurable as the nearest telephone or mailbox, it is strange that the Catholic school library is still in the horse and buggy era. Travel if you will, into any part of the country, north, south, east or west, and you will find modern lighting and transportation, modern heating and modern plumbing. The innovation of New York's today is the commonplace of Hicktown's tomorrow. The labor saving devices perfected by the country's inventors no sooner find their way into the offices and factories of the big cities than they are simultaneously offered and adopted by the country as a whole. Plans of operation and methods of procedure have no sooner proved successful in one instance than press and radio make the procedure or the operation available to the whole country and the world.

But the Catholic school library goes on, apparently oblivious of the advances made in its own field; improvements which are to be had for the taking. Advances in time-killing and labor-consuming routines; in book-selection practices; and in over-all procedures. Does this seem to be an exaggerated picture? As Al Smith was so fond of saying some years ago, "Let's look at the record".

When Catholic librarians first became articulate and formed their own section of the N.C.E.A. in 1921, there were 8,706 Catholic schools of all types in the United States, serving about two million students. Of these about 230,000 were in high school. Over a million and three-quarters were in the grades. Great advances have been made since that time, not only in numbers, but in the school plants, in equipment, in teaching personnel, and in methods. Progress has been made all along the line—but that line has been drawn at the library. True, there is far more library consciousness and better

libraries in our schools today. Where a hundred high school librarians and a mere handful of elementary schools were members of the initial organization, the Library Section of the N.C.E.A., today the Catholic Library Association, its successor, claims the greater number of the progressive Catholic libraries of the country. This is all to the good.

But these advances, made by the sweat of hundreds of library-minded brows and many an aching back, are just advances of the Stanley Steamer over the surrey with the fringe on top; it is the progress of the pump in the kitchen instead of in the back yard. Most of the school libraries of the country are still operated in the same old way, and are only appreciably better because of the aforesaid expenditure of sweat and the driving force of aching backs. This mortification of the body may be a good thing from a religious point of view, but it is certainly not conducive to library efficiency. And if a librarian, by sheer drive, is able to do a good job with his library, it is obviously impossible for him to do a good job with the various other things that must be done, including teaching, in community life. Granting that the librarian is young and full of zeal, much can be done, to be sure. But will he be able to stand the pace when he gets older? I think not.

Let us look at the facts. We are witnessing in our own time—something that may never happen again—the greatest development of Catholic education that has taken place in the world since the early days of the Church. In 1838, for example, there were just 200 elementary Catholic schools in this country. Last year there were an estimated 10,800. In 1908 there were 10,137 boys in high school; exact figures for girls are hard to come by. In 1947 there were an estimated 445,000 students in Catholic high schools—

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boys and girls. What has been happening to cause this tremendous physical evidence of the growth and strength of Catholicity in this country? Suffice it to say that it was in God's plan. It is due, also, to the tremendous zeal of our priests, our religious, and our laity, who have built this grand edifice. It is due, besides, to the rise of Catholics on the economic and social ladders. And it is due, moreover, to a number of less tangible reasons. But whatever the specific causes, the fact is that although we have more than kept pace with the 20th century with our fine schools, we have not done so in regard to the libraries in those schools. The Catholic Library Association was organized formally in 1930. The American Library Association began in 1876. Those fifty-four years are the years that we must overtake.

How are we going about the business of overtaking them? Well, let us be frank about it. We are going about it by following the methods of fifty years ago. Each school follows the resources at its disposal. If a progressive administration is at the helm of a given school, whether elementary or secondary, the library is reasonably adequate. In such a school, the librarian will be trained and will know the tools and the means that are available to organize and administer a good library. But even in such a school, it is impossible for the librarian to find the time to perform the ordinary routines necessary to manage a successful library. He will have no one to consult when recurring and sometimes fundamental problems arise. He will just bumble along, doing the best that he can, and even though his library be outwardly efficient, actually even the best isolated library can only give passable service.

And what of the school which makes no pretensions to giving adequate library service! The librarian is untrained, or if trained, is allotted only enough time for the necessary supervision of the library during the hour or two that the students are occupying it. Time for cultivating a love for good reading among the pupils and selecting the right type of book for the right child is unthinkable. Impossible also is it to find time for selecting and reading books that must be added to the library. And as for cataloging,

this will be completed when the backs of the books are hurriedly marked.

This article is not written to fix the blame on any particular group of persons in or out of the school—least of all the librarian. It is simply an attempt to state the case. The national Catholic school situation has developed so rapidly and at a period when the American Church was making such valiant strides to build up the necessary school system, that the library became lost in the shuffle. But now it is time for a new deal. Just as the schools themselves were not permitted to go their own way: to teach just what they would like to teach, to prepare their teaching personnel according to the individual notions of what is important, but were rather taken in hand by a general directing agency, so it seems that the school library, too, should be extended that helping hand in order that it also will have a well-defined objective and be given all the help that can be offered by organized direction. The time- and money-consuming waste that now is commonplace (and necessarily so,) in our school libraries should give over to modern methods of organization and direction.

An attempt will be made this summer to examine this whole problem, in a School Libraries Institute which is to be held at the University of Portland, July 7th to 9th under the sponsorship of Rosary College Department of Library Science Extension at the University. During the six sessions of the Institute the best authorities available have been invited to discuss the various phases of the problem. The title of the Institute, "Exploring the Possibilities of Centralized and Cooperative Services for Diocesan School Libraries," is indicative of its questing nature. It is hoped that the proceedings will be conducted with completely open minds, so that the best means will be discovered for eliminating the wasted effort and monetary expense that is now an integral part of the present system of school libraries. The various systems employed by the public school and branch libraries will be discussed by speakers who have had experience with these types of organizations. For these latter parallel the conditions found in Catholic

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THE GUIDE POST

A PAGE FOR PARISH LIBRARIANS

Lucy Murphy

The daily mail reveals many enthusiastic parish library Moderators, many of whom are in an unhappy frame of mind regarding the reading status of the parishioners. Such is to be expected.

Library work implies two things, a liking for books and a liking for people, and it assumes that those who take on the duties of a librarian have not only a liking for books and people but a real knowledge of books and a willingness to add constantly to their knowledge, so long as they retain connection with the work.

For the individual possessed with a contagious enthusiasm for the printed word (not merely religious matter) and an interest in human nature, plus the conviction that books and information are vital to the life of the parish, it provides an opportunity for useful and constructive Catholic Action.

In order to sow the seed for a bountiful harvest, the Moderator must bear in mind that a knowledge of books does not mean his or her personal reading likes and dislikes are to be forced upon adult readers. Neither can books be forced upon children. On the contrary, both adults and children associate reading with textbooks and saccharine catechetical literature, which they look upon as the Big Bad Wolf, and rightly so. Reading is voluntary and must be cultivated like music or any other art.

The immediate task, then, of the Moderator is to bring books and people together, especially to make books of practical service to people in their homes, and in some instances to workers in their vocations. The parish library should be the necessary adjunct to the public library. In communities where there is no other book service, it should be the community library. Just as the children are given Catholic training in the schools, reading guidance should be given to them in their parish library so that when the time comes for them to use the public library they will know just when, where and how. Active parish library service means alert human interest in books and people. "A book for every reader and a reader for every book" implies the right book to the right person at the right time. This requires personal service in making the right book available when wanted, in bringing to the indifferent or uninformed persons the message that there is or will be a book for him on his subject in which he is interested; it seeks to make books vital factors in life.

The Moderator must select books to fit the needs of the individual readers. The Moderator must not only know books and be a good librarian but must also be a psychologist. He must know every man, woman and child who comes to the parish library. He must know their reading attitudes and aptitudes as well as the home and

social life. More, he must permit them to make suggestions as to what books they would like to see in the library. The suggestions no doubt will include popular books—fiction, biographies, current events, science, poetry, drama and histories written in the Catholic tradition. Books on religious subjects except for the lives of the saints are rarely suggested by the readers. This is due to the fact that most people like easy reading, hence they shy away from religious matter. This fact, however, does not mean that devotional books should be left out. The reading of religious books should be encouraged but gradually and subtly. In addition the library should have books on hobbies, careers, sports and entertainments. The diocesan paper should always have a prominent place in order to catch the eye of a parishioner and attract him to the library. There may be something on that front page that he wishes to know about. Men especially are addicted to newspaper reading and spend long hours in libraries reading them. The best magazines, too, must have their place: *America*, *Catholic World*, *Sign*. Young people should be encouraged to read magazines and to fit their needs we might suggest *The Catholic Boy* and *The Catholic Miss*.

Those which give information about books and libraries should be of interest to the Moderator. A few, in addition to the CATHOLIC LIBRARY WORLD, are: *Best Sellers*, a bi-weekly review service for Catholic librarians, edited by Eugene Willging, University of Scranton, Scranton, Penna.; *Books on Trial* published by the Thomas More Bookshop, Chicago, Ill., *The Library Bulletin*, published four times a year by the Western New York Catholic Librarians' Conference, Buffalo 3, N. Y. Two non-sectarian publications for professional librarians are worthy of perusal: *The Wilson Library Bulletin*, published by the H. W. Wilson Company, New York 52, and *The Horn Book*, published by the Horn Book Company, 248 Boylston Street, Boston, Mass.

Books must be "sold" as any other commodity and many devices must be employed. Be faithful in keeping the library open on days and hours announced. This is very important, even if no one comes in. Conduct the library on a business-like basis and the borrowers will soon learn that you mean business. Do not accept donations of books unless you are sure it is a book that measures up to the standards and you want it in the library. Only too often people give books which they do not want and which are worthless for library use. Instead, ask them for the price of a good book and buy a book which will meet your norms and which will satisfy your patrons. Take reservations for popular books. Notify patrons by postal card when books are ready for them. Keep rental fees reasonable to assure

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widest possible circulation. Make constant additions. Publicize your accessions so members and would-be members may see them. Pin up the dust jacket in spot places to catch the eye of a prospective borrower. Give a human interest story about your library and about books to the diocesan paper, the parish bulletin and the community paper. Have throw-aways made for the young people to hand out after Sunday Masses and on other occasions. Publicize your library so that "your light may shine before all men". Let the parishioners know that the library is alive and functioning. Have the young people set up book displays from time to time. Also have them put on marionette shows about book characters. Try something unusual and see the results!

Do You Know That — —

... The Old Cathedral Parish in downtown Buffalo, New York, has an Iron Library, a library of wire recordings covering instructions on the Catholic faith. These recordings have been made by the priests of the Cathedral. The Silver Wire Recorder is in the library and anyone is invited to come to the Rectory and request to have a wire instrument played. It is a marvellous opportunity to brush up on one's religion in privacy, or at his own convenience—while resting on a shopping tour, or while waiting for trains or a bus. Beside the Iron Library there is a well classified collection of the best books on science, history and religion and new fiction.

... Another parish library worthy of mention, also located in the business section of a large city, is old Saint Peter's in Lower Manhattan, New York. It is Monsignor Moore's brain child, of which he should be mighty proud. He has a trained librarian in charge. It is not only used by the parishioners but also by the non-Catholics of the district, the business people from the neighboring skyscrapers, and many students attending Fordham University and other colleges of greater New York. Two forum discussion groups have been formed by the patrons; they meet once a month to discuss topics of the day and have a luncheon in some hotel on Saturday afternoons. Every one visiting New York City should include this library on his itinerary.

... Just across the river from old Saint Peter's, over where the tree grows, looms a library also in the true sense of the word. It is the parish library of Our Lady of Perpetual Help, in Brooklyn. The Moderator is Rev. Thomas Gilhooly, C.S.S.R. A committee of alert members of The Catholic Literature Guild are on hand every day from 1 P. M. to 6 P. M. except Wednesdays and Saturdays when the hours are: 10 A. M. to 10 P. M. The library is closed on legal holidays and holydays of obligations. We should like to hear more about this group and their worthy service.

... McSherrystown, Penna., had a library when Thomas Jefferson, president of the country, was making the Louisiana Purchase. The following is a clipping from the high school magazine, *The Delonian* of the Delone Catholic High

school, February 1948, as reported by Marianne Sanders.

In a research project for Catholic Press Month, members of *The Delonian* Staff, under the sponsorship of the school librarian, Sister Rose Loretto, S.S.J., delved into musty tomes in an effort to find information on the historic parish library at Conewago Chapel. Interest in this study arose through an appeal from the Catholic Library Association for investigation into past records. Miss Lucy Murphy, Chairman of Committee on Library Service, in her recent survey, found that McSherrystown and Conewago Valley were among the first places in the country to establish parish libraries.

Outstanding in the bibliographical materials used by the students were volumes of the famous Reily books, *Conewago, A Collection of Catholic Local History and Collections and Recollections in the Life and Times of Cardinal Gibbons*, by John T. Reily. Findings from these books show the existence of a well-founded parish library in Conewago in the early nineteenth century. "MSS letters preserved in the Jesuit library in Brussels contain the following: 'May 6, 1806: I Bishop Maes traveled in a wagon to Conewago, Adams County, Pennsylvania, and in the pastoral residence I found a library of Flemish and Dutch books.' An Attic-philosopher might feast a lifetime on the rarest literary food in the 'old library at Conewago.' It is the accumulation of years . . . only one having an humble inscription 'Ad usum J. W. Beschter, 1816.'"

Early records also show that the rare book collection contained dictionaries of almost every language. In French were numerous works of history, science and works of fiction. German was richly represented by religious works and Biblical lore. The most learned, most valuable, and largest portions of the collection were found to be in the Latin books. Evidence is given of the re-organization and cataloguing of the library in April, 1880.

... There is another historic parish library dating back to the time when the country was young. It is located in what was the Upper Louisiana Country and a part of the Great Northwest Territory. In the old town of Vincennes, on the banks of the Wabash River, in what is now the State of Indiana, stands the Saint Francis Xavier parish library. Among its many treasures are books which were part of the library of the saintly bookish Bishop Brute. These books he carried with him to Saint Marys in Emmittsburg, Maryland; they were later packed and sent on to the wilderness by Mother Seton at the request of the Bishop. Also in this library are a few books which were the proud possession of Pere Gibault,

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NEWS AND NOTES

UNITS

Tacoma Unit

Thirty-three members of the Tacoma Unit, an affiliate of the Pacific Northwest Regional Conference, attended the meeting at Aquinas Academy on Saturday, February 22. Represented by delegates were the following institutions: St. Martin's College, Tacoma Catholic Junior College, Aquinas, Bellarmine and St. Leo High Schools, and the elementary schools of the following parishes: Holy Rosary, Visitation, St. Patrick, Sacred Heart, Marymount, and Holy Cross. Also represented were the Canisius and Siena Book Clubs, and the Mottet Branch of the Tacoma Public Library. Miss Yvonne De Guire, chairman, presided.

Miss Mary Frances Borden, chairman of the Book Fair, briefly surveyed what had been accomplished, and offered a plan of re-organization, by means of committees and sub-committees, whereby a more effective result would be obtained.

Chief among the topics of discussion was the Institute to be held at the University of Portland, July 7-9, on the theme "Centralization of Diocesan School Libraries".

At the business meeting, Miss De Guire appointed three members to assist her in planning future meetings. Representatives on this committee are: Mr. Robert Haven, S.J., Bellarmine High School, Sister Consuela, St. Leo High School, and Sister Virginia, Sacred Heart School.

Vacancy in the office of secretary called for nominations and election. Sister M. Placidia, O.S.B., Holy Rosary School, was elected.

SISTER M. LOURDINA, *Acting Secretary*

Western New York

Catholic Librarian's Conference

Mr. Joseph B. Rounds addressed the members of the Western New York Catholic Librarians' Conference at a regular meet-

ings, Saturday, February 14, at St. Vincent's Manor, Buffalo. Mr. Rounds is director of the newly-formed Erie County Public Library, which has been in operation since January 1, and of which most of the libraries in the county, including the Buffalo Public Library and the Grosvenor Library of Buffalo, are members.

Discussing the selection of personnel, Mr. Rounds declared: "We must be free to solicit our personnel on a wider range, at least throughout the state. Of course we prefer local people if they are qualified, but we should not be so limited, or we will be left with positions which we cannot fill".

The county librarian believes that a library in the school is the responsibility of the school, but it may be supplemented with books from the public library. Class groups should rightly be brought to the library, where trained librarians are in attendance, and all materials are easily accessible. Where schools are too far removed for groups to visit the library, they may be serviced by a bookmobile (library on wheels). Many residents do not sufficiently know what their libraries could and should be doing for them.

Miss Lucy Murphy, chairman, presented a copy of *Catholic Library Practice* to Mr. Rounds. Edited by Brother David Martin, of the University of Portland, Oregon, the book contains chapters written by two of our members. Rev. Andrew L. Bouwhuis, S.J., has written "The Elementary School Library", and Miss Murphy is the author of the chapter on "Adult Education and the Catholic Reader".

MILDRED M. DANHEISER, *Secretary*

Brooklyn-Long Island Unit

"The Opportunity of the Children's Librarian to Serve in the Community" was the subject of an address given by Miss Margaret E. Martignoni, Superintendent of Work with Children, Brooklyn Public Library, at the

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Winter meeting of the Brooklyn-Long Island Unit of the Catholic Library Association, held on Saturday, February 28, at St. Gabriel's School, East Elmhurst, New York. The children's librarian", she said, "brings her own knowledge, background, and training, together with her understanding of the nature of children and sympathy with social needs, to bear on the life of the community so that all her work must have an effect on the well-being of the community she serves". She urged the librarians present to make all their efforts, even the seemingly routine, to count in contributing to the improvement of the individual and of his social environment.

The Hon. Peter Farrell, Judge of the County Court of Queens, who represented Rev. Richard Hamilton, Pastor of St. Gabriel's church, also spoke, his subject being "Good Reading—An Antidote for Juvenile Delinquency". Miss Nativita del Rosario, a pupil of the school, played several piano selections. Mr. Thomas V. Reiners, chairman of the unit, who presided, reminded the members that the annual convention of the Catholic Library Association will be held at Atlantic City, June 13-16, 1946.

The library of St. Gabriel's School is the result of a project of the library committee of the school's Parent-Teachers Association, Mrs. Anne M. Schellenberg is chairman of the committee and Sister Catherine Mercedes, S.C., is principal of the school.

FRANCIS X. McDERMOTT, *Secretary*

Greater St. Louis Unit

Featuring as its theme "Cooperation of the Library with Other Civic Organizations", the Greater St. Louis Unit, comprising the dioceses of St. Louis, Springfield, Ill., and Belleville, held its annual meeting at the Labouré High School, St. Louis, on February 21. Brother James McMenamy, S.M., chairman of the Unit, presided. His Excellency, Archbishop Ritter, extended a word of greeting to the assembled delegates and expressed his appreciation for the work the Unit is doing in helping to foster good libraries and reading. He noted particularly the role that librarians have in the spreading of good literature, and lamented the fact that though there is an urgent necessity for

the betterment of Catholic cultural standards, not all Catholics have seen fit to contribute their share. The Rev. Gerald T. Brennan, noted author of children's books, discussed the cooperation the librarian may have with the author. Father Brennan told how disappointed all authors are in seeing the products of their intellect and imagination lying dormant on the shelves, and showing little evidence of use. He urged teachers as well as librarians to help the author achieve his end, by calling attention to the many good books available and seeing that they have a wider audience.

Rev. James M. Keller, M.M., associate editor of *Field Afar*, and director of the New York headquarters of the Maryknoll Fathers, spoke about the inspiration afforded by the Christopher Movement in helping to motivate the spread of Catholic literature. Catholics in key positions are needed to bring Christ into our daily lives, he said. They should replace editors, teachers, labor organizers and others, possessed of false principles, in order that sound Christian principles may be inculcated.

Following lunch, a general business meeting of the Unit was held, after which the group broke up into various round tables. Sister Mary Carissima, and Sister Mary Stanisla presided at the meetings of the elementary and high school round tables respectively. The High School round table featured a report on the monthly book lists prepared by the group and sent regularly to the three diocesan papers. The speakers at this session were Rev. George H. Mahawald, S.J., associate director of the Sacred Heart program; Miss Norma Weis, librarian of the Gravois branch of the St. Louis Public Library; and Miss Mary Bruemmer, executive director of the Catholic Youth Organization, Springfield, Illinois. The elementary group heard the Rev. Lawrence O'Connell, superintendent of the elementary schools in the Belleville diocese, speak on "The Importance of the Good Reading Program in the Elementary School", and Mrs. Virginia Rosskopf, formerly children's librarian of the St. Louis Public Library, discuss "The Public Library and the Catholic Child".

The Great Books movement featured the

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joint meeting of the college, seminary, hospital and library service round table. Among those who participated were Rev. Aloysius Wilmes, St. Liberius' parish; Miss Mary Murray, Parks Air College; and Rev. Redmond Burke, C.S.V., Department of Library Science, Rosary College.

SISTER M. LIOBA, S.S.N.D.

MOTHER AGATHA HONORED

Mother M. Agatha, O.S.U., co-founder of the Catholic Library Association, whose Golden Anniversary as a member of the Ursuline Order was celebrated last year, was officially commended on February 27 by the National Conference of Christians and Jews for her work in strengthening civic cooperation among Protestants, Catholics and Jews. Mother Agatha is the first resident of the city and state (Wilmington, Delaware) to be so honored.

In a letter from the Wilmington Round Table of the National Conference, Mother Agatha was advised that the local Catholic, Jewish and Protestant co-chairmen of the organization had unanimously recommended her for commendation to the national officers and that their action had the hearty approval of Mr. J. Edgar Rhoads, Wilmington member of the national board of directors.

The commendation reads: "The National Conference of Christians and Jews, in recognition of the work of Mother Mary Agatha Brickel, O.S.U., in strengthening civic cooperation among Protestants, Catholics and Jews, which is basic to our nation's life, here commends this service as well done and makes this commendation a matter of grateful record."

The certificate is signed by Mr. Everett R. Clinchy, president, and Charles E. Wilson, Thomas E. Braniff and Roger W. Straus, co-chairmen of the National Conference.

NEW MEMBERS

It is our pleasure once again to present a list of those who have recently joined the Association. We are happy to have them as fellow members, and trust that their membership will be a truly beneficial one. In welcoming them, we pay tribute, too,

to the many local Unit representatives, whose efforts have been spent in helping to swell the roster of our members. These representatives have worked in silent fashion, but the results of their efforts are evidenced by the ever-increasing list of new members. To these representatives we extend our hearty thanks.

And finally, it is our pleasure to record still another Contributing Membership, that taken by the Aquinas Club of Memphis, Tennessee. May we indulge the hope that other Catholic clubs will do likewise?

Rev. Clifford Carroll, S.J., Spokane, Wash.

Sister M. Fidelis, New Orleans, La.

Helen Elaine Warren, New Orleans, La.

Students Library, Jesuit High School, New Orleans, La.

Brother James McMenamy, S.M., East St. Louis, Ill.

Rev. Thomas F. Quinn, Brighton, Mass.

St. Mary High School, Cape Girardeau, Mo.

Mrs. Theresa Davis, Ferguson, Mo.

Sister M. Aquinata, S.S.N.D., Freeburg, Mo.

Sister M. Mercedes, C.P.P.S., O'Fallon, Mo.

Sister M. Eustella, St. Charles, Mo.

Sister M. Leona, St. Charles, Mo.

Sister M. Adelind, S.S.N.D., St. Louis, Mo.

Sister Catherine, St. Louis, Mo.

Sister M. Cleophas, St. Louis, Mo.

Sister M. Cornelia, St. Louis, Mo.

Sister Donata Marie, St. Louis, Mo.

Sister M. Edmund, O.S.F., St. Louis, Mo.

Sister M. Electa, St. Louis, Mo.

Sister M. Emma, St. Louis, Mo.

Sister Frances Patrick, St. Louis, Mo.

Sister M. Eustace, St. Louis, Mo.

St. Joseph High School, St. Louis, Mo.

Elmira Catholic High School, Elmira, N. Y.

John R. Downey, Columbus, O.

Dunbarton College of the Holy Cross, Washington, D.C.

Sister Mary Angels, Milwaukee, Ore.

Our Lady of Victory School, Columbus, O.

Mother K. Lalor, R.S.C.J., St. Louis, Mo.

Sister Expedita, Detroit, Mich.

Sister Irma Elizabeth, Detroit, Mich.

Mrs. Ann Shields, Flushing, N.Y.

Sister Alice Clare, Detroit, Mich.

Brother Valery, C.F.X., Danvers, Mass.

Sister M. Immaculata, O.P., Pittsburgh, Pa.

St. Gabriel's School Library, East Elmhurst, N.Y.

St. James Cathedral School, Seattle, Wash.

Joseph William Sprug, Washington, D.C.

St. Mary's School, Rome, Ga.

Mrs. V. E. Bruzas, Tacoma, Wash.

Sister Consilia, S.S.N.D., Westphalia, Mo.

Veterans Administration Hospital, N.Y., N.Y.

Evelyn B. Vaughan, Forest Hills, N.Y.

Sister Mary Dolorosa, New York, N.Y.

Holy Innocents School, St. Louis, Mo.

Sister M. Alexandrine, S.S.N.D., Effingham, Ill.

Sister Anna Patrice, C.S.J., St. Louis, Mo.

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Mother Adele Carr, R.S.C.J., St. Louis, Mo.
Sister Dorothy Marie, Webster Groves, Mo.
Sister Mary Grace, St. Louis, Mo.
Sister Jeanne Clare, O.P., Richmond Heights, Mo.
Mrs. Neila C. Mooney, St. Louis, Mo.
Rev. Lawrence J. O'Connell, Centerville Station, Ill.
Lilly M. Osterman, St. Louis, Mo.
Sister Regina Joseph, St. Louis, Mo.
Sister Mary Sarita, B.V.M., St. Louis, Mo.
Ann C. Spies, St. Louis, Mo.
Miss Jean Oberlander, Washington, D.C.
Sister M. Ernesta, Janesville, Wisc.

LIBRARY SCHOOL GRADUATES, 1947 (Continued from November, 1947)

Catholic University of America

BALFOUR, Greta H., bindery, Mullen Library, Catholic University of America, Washington, D. C.
BRODERICK, Rev. John A., assistant librarian, St. John's Seminary Library, Brighton, Mass.
CONRAD, Rev. Simon, O.F.M.Cap., librarian, St. Fidelis Seminary, Herman, Pa.
DANIEL, Edith J., library assistant, Sampson College, Sampson, N. Y.
EVERS, Sister M. Giovanni, librarian, St. Mary's High School, Cumberland, Md.
GUENTNER, Geraldine C., librarian, Library Science Department, Catholic University of America, Washington, D. C.
HIBBEN, Mrs. Carmela, Prince Georges County Memorial Library, Hyattsville, Md.
HIGHTOWER, Elizabeth A., assistant librarian, Aquinas College, Grand Rapids, Mich.
HUGHES, Sister M. Concepta, librarian, Wheeling Hospital School of Nursing, Wheeling, W. Va.
KENNEDY, Rev. Gerald T., O.M.I., graduate studies, Catholic University of America, Washington, D. C.
KREBS, Sister Bernardine, librarian, School of the Brown County Ursulines, Saint Martin, O.
MacKINNON, Sister Marie Michael, librarian, Extension Department, St. Francis Xavier University, Antigonish, N. S.
NEGHERBON, Rev. Vincent, T.O.R., librarian, St. Francis College, Loretto, Pa.
O'GARA, Sister M. Rose Immaculata, librarian, Academy of the Holy Names, Silver Spring, Md.
SEBASTIAN, Mrs. Fannie Nicholson, serials division, catalog department, Mullen Library, Catholic University of America, Washington D. C.
SETTLE, Mrs. Ruth P., librarian, Browne Junior High School, Washington, D. C.
SPRUG, Joseph W., catalog department, Mullen Library, Catholic University of America, Washington, D. C.
THOMPSON, Mrs. Leone Boyle, cataloger, preparations department, Howard University Library, Washington, D. C.

Marywood College

BOYCE, Joan, librarian, Archmere Academy, Claymont, Del.
CAMPBELL, Mary E., assistant children's librarian, Webster Branch, New York Public Library.
ENGLE, Romayne, reference and circulation assistant, Public Library, Scranton, Pa.
HOWLEY, Mary, assistant librarian, St. Joseph's College, Philadelphia, Pa.
SCANLON, Dorothy, high school librarian, East Stroudsburg, Pa.
SHEGELSKI, Helen, circulation assistant, Osterhout Free Library, Wilkes-Barre, Pa.
STOYAK, Marjorie, librarian, University of Scranton Preparatory School, Scranton, Pa.

College of St. Catherine

BRITT, Mary, assistant librarian, Continental Can Co. Research Library, Chicago, Ill.
CAVANAGH, Catherine, reference and circulation librarian, Free Public Library, Winona, Minn.
COLLINS, Joan, reference and circulation librarian, University of San Francisco, San Francisco, Calif.
CONROY, Sister Mary Carmel, librarian, Mt. Mercy Junior College, Cedar Rapids, Ia.
DANDOIS, Margaret A., junior librarian, acquisitions department, University of Minnesota Library, Minneapolis, Minn.
GANNON, Sister Dorina, librarian, Parochial School Library System, St. Paul, Minn.
GENIN, Jacqueline, assistant librarian, Macalester College, St. Paul, Minn.
HALL, Dorothy, assistant cataloger, University of Minnesota Library, Minneapolis, Minn.
JORGENSEN, Mary A., cataloger, Public Library, Idaho Falls, Idaho.
KELLER, Sister Mary Louis, O.S.B., assistant librarian, Villa Madonna College, Covington, Ky.
KELLY, Charlotte, A., junior assistant, circulation department, Montana State University Library, Missoula, Mont.
KNAUSS, Mrs. Alice H., librarian, Public School Library System, St. Paul, Minn.
KOS, Barbara A., librarian, Departmental Chemistry Library, Washington University, St. Louis, Mo.
KRAUTKREMER, Gloria, junior assistant, College of St. Catherine Library, St. Paul, Minn.
LATINI, Lucy, librarian, county and hospital extensions, Virginia Public Library, Virginia, Minn.
LEISER, Sister Pancratia, librarian, Parochial School Library System, St. Paul, Minn.
MALONE, Ellen, assistant cataloger, University of Notre Dame Library, Notre Dame, Ind.
MARTIN, Geraldine, junior assistant, Marquette University Library, Milwaukee, Wis.
O'DONNELL, Kathleen, assistant cataloger, Mullen Library, Catholic University of America, Washington, D. C.
OTTE, Betty L., librarian, International Milling Co., Minneapolis, Minn.

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SCHWARTZ, Betty A., librarian, St. Mary's Hospital, Wausau, Wis.

SKILLINGS, Lucille M., children's librarian, Buckingham Memorial Library, Fairbault, Minn.

SPARTZ, Arlyn, circulation assistant, Marquette University Library, Milwaukee, Wis.

SPIES, Ann, junior assistant, St. Louis University Library, St. Louis, Mo.

blood Royal; Roberts, *Lydia Bailey*; Spence, *Vain Shadow*; Stone, *Adversary in the House*; Walker, *The Quarry*; Williams, *House Divided*.

Other books on the list are: Brooks, *The Times of Meivule and Whitman*; Butterfield, *The American Past*; Colum, *Life and the Dream*; Conant, *On Understanding Science*; De Voto, *Across the Wide Missours*; Frost, *Steeple Bush*; Kantor, *But Look the Morn*; Keith, *Three Came Home*; Lecomte du Nouy, *Human Destiny*; Levin, *My Father's House*; Mauldin, *Back Home*; Meyer, *Peace or Anarchy*; Millis, *This is Pearl!*; Morison, *The Battle of the Atlantic*; Mott, *Golden Multitudes*; Murphy, *Logbook for Grace*; Nevins, *Ordeal of the Union*, 2 v.; Paul, *Linden on the Saugus Branch*; Taylor, *Richer by Asia*.

FIFTY NOTABLE BOOKS FOR 1947

A preference for non-fiction dealing with national and international political and economic problems, and fiction concerning the American scene, was disclosed in the annual selection of Fifty Notable Books of the Year, by librarians attending the midwinter conference of the American Library Association recently held in Chicago.

Selection of the most notable books of 1947 was made by the Public Library Division of A.L.A. Books chosen are, in the opinion of the selectors, those most worthy of attention by the present day readers, though not necessarily of permanent value.

Many of the non-fiction works cover U.S.-Russian relations. Among them are: Canby, *American Memoir*; Crum, *Behind the Silken Curtain*; Dallin, *Forced Labor in Soviet Russia*; Matthiessen, *The James Family*; Dean, *The U. S. and Russia*; Fischer, *Gandhi and Stalin*; Gunther, *Inside U. S. A.*; Johnson, *Soviet Russia Since the War*; Johnson, *William Allen White's America*; Lauterbach, *Danger from the East*; Shirer, *End of a Berlin Diary*; Commission on Freedom of the Press, *A Free and Responsible Press*; U. S. President's Committee on Civil Rights, *To Secure These Rights*; West, *The Meaning of Treason*; Lundberg, *Modern Woman: the Lost Sex*; Toynbee, *A Study of History* (abridged); Byrnes, *Speaking Frankly*.

Most of the novels deal with American political and social problems ranging from the early 19th century to the present day. They include: Brace, *The Garretson Chronicle*; Burns, *The Gallery*; Davidson, *The Steeper Cliff*; Duncan, *Gus the Great*; Guthrie, *The Big Sky*; Haines, *Command Decision*; Hobson, *Gentleman's Agreement*; Levi, *Christ Stopped at Eboli*; Lewis, *Kings-*

The University of Notre Dame Library recently acquired through its Gift and Exchange Division a facsimile of the historic and renowned manuscript, the Codex Argenteus. The original Codex is preserved in the Library of the University of Uppsala, Sweden.

The Codex Argenteus (Silver Book), named after its silver letters on purple vellum, is the oldest and most complete manuscript extant containing the translation into the Gothic language of the New Testament. The translation, believed to have been made around 370 by Ulphilas, Bishop of the Goths, represents the sum total of Gothic literature and practically our sole source of knowledge of the language of the Goths. The manuscript itself was discovered in the 6th century in Westphalia and was taken to Prague from whence it was later transferred to Sweden and presented to Queen Christina, a patron of the printing arts. It has remained in Sweden ever since.

The original Codex is priceless. Even a facsimile such as the one added to the University Library collections would cost close to three hundred dollars in the book trade today. The University's copy, however, was received in exchange for the scholarly *Publications in the Mediaeval Studies* and the *Reports of the Lobund Foundation*.

PERIODICALS FOR THE CATHOLIC HIGH SCHOOL LIBRARY

In June, 1947, Mr. Hurley, past president of the Association, forwarded to approximately four hundred high school libraries, members of the Association, a request for cooperation in the preparation of a revised list of periodicals suitable in their libraries. The returns were insufficient to validate the findings for a basic list. We again ask the cooperation of high school librarians in checking the list below. Quoting Mr. Hurley: "How valuable is each title to you in terms of USE—informational, inspirational or recreational? Is *America* of more use than *Commonweal*, or less, or just the same? As you answer this question for each title, will you kindly place in the space to the left of the title your personal rating. *Rate from 10 for the best to 1 for the least used.* Leave blank any title you are not familiar with. You will readily recognize that we are trying to revise a similar list sent out six years ago. This has been used as supplementary data for the Evaluative Criteria used so extensively in accrediting schools. You are helping yourselves immensely by contributing to this joint effort."

If you have previously answered this request, no further reply is necessary. We do, however, ask the cooperation of the other members. Copies of this list may be obtained by writing to The Catholic Library Association, P.O. Box 25, Kingsbridge Station, New York 63, New York. Replies to the questionnaire should be forwarded directly to Mr. Richard James Hurley, Department of Library Science, University of Michigan, Ann Arbor, Michigan.

School _____			
Address _____			
Librarian's Name _____			
Enrollment _____	Grades _____		
Boys _____	Girls _____	Coed _____	
Accrediting Agency _____			
(Name of state, regional and/or other agency by which school has been accredited)			
<i>America</i>	<i>Commonweal</i>		
<i>Ave Maria</i>	<i>Extension</i>		
<i>Caecilia</i>	<i>Field Afar</i>		
<i>Catholic Action</i>	<i>Integrity</i>		
<i>Catholic Boy</i>	<i>Jesuit Missions</i>		
<i>Catholic Digest</i>	<i>Magnificat</i>		
<i>Catholic Educational Review</i>	<i>Missionary</i>		
<i>Catholic Educator</i> (formerly <i>Journal of Religious Instruction</i>)	<i>Orate Fratres</i>		
<i>Catholic Home Journal</i>	<i>Quarterly Bulletin of I.F.C.A.</i>		
<i>Catholic Library World</i>	<i>Queen's Work</i>		
<i>Catholic Mind</i>	<i>Sacred Heart Messenger</i>		
<i>Catholic Miss</i>	<i>St. Anthony's Messenger</i>		
<i>Catholic Periodical Index</i>	<i>Science Counselor</i>		
<i>Catholic School Journal</i>	<i>Shield</i>		
<i>Catholic World</i>	<i>Sign</i>		
<i>Columbia</i>	<i>Today</i>		
Other titles: _____	<i>Torch</i>		

BOOK NOTES

CATHOLIC PUBLISHERS' SPRING-SUMMER LIST

This is the second annual listing of the current publications of the Catholic publishers and of the Catholic departments of the general publishers. We regret that this list is not so complete as we should have preferred; failure to receive copy on time, and failure to receive information account for the omissions.

Dates of publication and prices are necessarily tentative in many instances. For further information you are requested to consult the publisher.

The Fall-Winter listing will appear in the November 1948 issue of THE CATHOLIC LIBRARY WORLD.

Benziger

Breviaries

Britt, Rev. Matthew, O.S.B. *Hymns of the Breviary and Missal*. New enlarged ed. \$5.75. March 15.
Officium Majoris Hebdomodae et Octavae Paschatis. \$4.50 and \$6.00. March 1.
Officium Majores Pentecostes et SS Corporis Christi. \$4.50 and \$6.00. May 17.
Officium Majoris Nativitatis et Epiphaniae. \$4.50 and \$6.00. May 31.

Canon Law

Lydon, Rev. P. J. *Ready Answers in Canon Law*. 3rd revised, enlarged ed. —6.00. March 31.

History

Brown, Sister Mary Borromeo. *History of the Sisters of Providence of St. Mary-of-the-Woods*. v. 1, \$6.00. April 16.

Religion

Living in God's Church. Book 6. June 21.
Teacher's Manual for Living My Religion. Primer, Book 1 and Book 2. 25c. April 16.

Bruce

Apologetics

Mueller, Rev. F. J. *Brains and Belief*. \$2.75. April 15.

Anthology

Thornton, Rev. Francis B. *Return to Tradition*. \$7.50. June 15.

Biography

Doherty, Edward J. *Tumbleweed*: Life of Catherine de Hueck. \$3.00. Sept. 1.
Magaret, Helene. *Father De Smet* (reprint) \$3.00. June 10.
Merton, Thomas. *Exile Ends in Glory*. \$3.75. May 15.
Wayman, Dorothy G. *Bite the Bullet* (autobiography) \$3.00. June 29.

History

Attwater, Donald. *Christian Churches of the East*. v. 2, \$4.00. March 15.
Eunice, Sister M. (Hanousek) O.S.F. *New Assisi: The First Hundred Years of the Sisters of St. Francis of Assisi*. \$3.00. May 30.

Liturgy

Ellard, Rev. Gerald, S.J. *Mass of the Future*. \$4.50. July 15.

Philosophy

Mercier, Louis J. A. *American Humanism in the New Age*. \$4.00. April 15.

Psychology

Brennan, Rev. Robert E., O.P. *Image of His Maker*. \$3.00. April 1.

Sermon Material

O'Rafferty, Rev. Nicholas. *Discourses on Our Lady*. \$3.00. April 1.

Spiritual Reading

Foley, Rev. Theodosius, O.F.M. *Religious Life in Christ*. \$2.50. May 25.

Lessius, Ven. Leonard, S.J. *My God and My All*. Tr. by Rev. John Forster, S.J. \$2.00. March 1.
Many, Rev. Victor, S.S. *Marvels of Grace*. Tr. by Rev. Albert D. Talbot, S.S. \$1.75. March 1.

Fiction

Broderick, Robert. *Wreath of Song* (Novel on life of Francis Thompson) \$3.00. Sept. 30.

Hartley, J. M. *With Crooked Lines*. \$3.00. July 1.
Mackinder, Dorothy. *Wandering Osprey*. \$3.00. June 1.

Catholic Biblical Association

Pouget, Rev. William, C.M. and Guitton, Jean. *Canticle of Canticles*. Tr. by Rev. Joseph L. Lilly, C.M. \$3.00. March.

Catholic Book Publishing Co.

Bible

Confraternity New Testament.

Domay Old Testament.

Liturgy

Priests' Handy Ritual. \$1.50 - \$5.00.

Spiritual Reading

Alphonsus Ligouri, Saint. *Visitas a Bln. Sacramento*. \$1.00 - \$3.00.

— —. *Way of Salvation*. \$2.00.

Ignatius Loyola, Saint. *Spiritual Exercises of St. Ignatius*. \$2.00.

Kelly, Rev. Michael. *Challenge to Modern Man*. \$2.00.

Scupoli, Lawrence. *Spiritual Combat*. \$2.00.

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Catholic University of America Press

Deferrari, Roy J., editor. *Administration of the Catholic Secondary School* (a symposium) \$3.00. Spring.
— —. *Philosophy of Higher Education* (a symposium) \$3.25. Spring.
Kerby, Msgr. William J. *Introduction to Social Living*. \$2.75. Spring.
Lawler, Sister M. Imeldis, O.S.F. *Evaluation of Instructional Methods in Religion*. \$1.00. Spring.

Confraternity of Christian Doctrine and Catholic Library Association

FitzGerald, William A., compiler. *Family Book Shelf*: a Graded and Annotated List for Home Purchase and Family Reading. 25c. February.

Dodd, Mead

Juvenile Biography
Criss, Mildred. *Jefferson's Daughter*. \$3.00. February 23.
Juvenile Non-Fiction
Daly, Sheila John. *Party Fun*. \$2.00. March 6.
— —. *Pretty Please*. \$2.00. August 16.

Doubleday

Maynard, Theodore. *Richest of the Poor: The life of St. Francis of Assisi*. \$2.75.
Walsh, Rev. Edmund A., S.J. *Total Power*. \$5.00.

Duell, Sloan & Pearce

Pfeiffer, Rev. Harold A., S.J. *Catholic Picture Dictionary*. \$2.00. February 26.

Harcourt, Brace

Merton, Thomas. *Seven Storey Mountain*. \$3.50. May.

P. J. Kenedy

John Eudes, Saint. *Selected Works of St. John Eudes*.
v. 5: *Admirable Heart of Mary*, ed. by Rev. Wilfrid E. Myatt, C.J.M., and Rev. Patrick J. Skinner, C.J.M. \$3.00. Late May.
v. 6: *Letters and Shorter Works*, ed. by Rev. Wilfrid E. Myatt, C.J.M., and Rev. Patrick J. Skinner, C.J.M. \$3.00. Late May.
O'Brien, Rev. John A. *How to Win Converts*. \$2.50. April.

J. B. Lippincott

Walsh, William. *Damsel Debonaire*. \$2.75. May.

Longmans, Green

Claudel, Paul. *Lord, Teach Us to Pray*. \$2.00. May.
Dudley, Owen Francis. *Michael*. \$3.00. March 24.
Murray, Rosalind. *Forsaken Fountain*. \$2.75. February 17.
— —. *Good Pagan's Failure*. (First American Ed.) \$2.75. February 17.
Newman, John Henry, Cardinal. *Works*. Ed. by Charles F. Harrold. *Essays and Sketches* (3 vols.) \$3.50 each volume. Spring.

Trappes-Lomax, Michael. *Bishop Challoner*, 1691-1781. \$3.75. Spring.

Loyola University Press

Anonymous. *Exercises in English*. Grade-school workbook, Eighth year.
Cox, Rev. Joseph C.; Marie Madeleine Amy, Mother; and Weaver, Robert B. *Colonial America*. 5th grade.
Keeler, Sister Jerome, O.S.B. *Le Francais Vivant*. High school, first year.

McLaughlin & Reilly

Scholastica-Mariet. *Treasury of Sacred Polyphony*. v. 1. \$1.50 paper; \$3.00 cloth. April.
Weinman, Karl. *History of Church Music*. (Reprinted translation of old German publication now out of print) \$2.75. April.

Macmillan

Apologetics
Smith, Canon George D., editor. *Teaching of the Catholic Church*. 2 v. \$10.00 per set. May 25.
Biography
Simon, Rev. M. Raphael. *Glory of Thy People*. (autobiography) \$2.00. January 13.
Walsh, William Thomas. *St. Peter the Apostle*. \$3.00. October.

Church History
Knowles, Rev. M. D. *Religious Orders in England*. \$6.00. March.
Lebreton, Rev. Jules and Zeiller, Jacques. *History of the Primitive Church*. Tr. by Rev. E. C. Messenger, 2v. \$16.50 per set.

Reference
Attwater, Donald. *Catholic Dictionary*. 2nd ed. \$5.00. October.

Juvenile
Bedier, Sister Julie, and Trevisan, Sister Louise. *My Book about God*. \$2.00. February 24.
Dunney, Rev. Joseph A. *Mass for Children*. \$2.50. October.

Pantheon Books

Dante Alighieri. *Divine Comedy*. New tr. by Lawrence Grant White. Il. by Gustave Doré. pub. March 3. Subscription price, \$8.50; after April 15, \$10.00.

Frederick Pustet

Brice, Father, C. P. *In Spirit and in Truth*; the Spiritual Doctrine of St. Paul of the Cross. \$4.00. Late May.

Queen's Work

Non-Fiction
Bittner, Frances, editor. *These Tales Are True* (a collection of true stories) \$1.50. Late Spring.
Hendron Rosmary. *Parties Are a Cinch* (a collection of party plans). Late Summer.

Random House

Thomas Aquinas, Saint. *Introduction to St. Thomas Aquinas*; ed. by Anton C. Pegis. (Modern Library) \$1.25. Spring.

BOOK NOTES

Rosary College, (Dept. of Library Science) and Catholic Library Association

Luella, Sister Mary, O.P., and Peter Claver, Sister Mary, O.P., editors. *Catholic Book List*, 1948. 60c. February.

Saint Anthony Guild Press

Adults

Bonzelet, Rev. Honorus, O.F.M. *Father Jerome and the Bridal Couple*

Long, Rev. Valentine, O.F.M. *Magnificent Man*.

Roberta, Sister Mary, O.P., and Rosary, Sister

Mary, O.P. *Catholic Mother's Helper*.

Simon, Rev. A., O.M.I. *Spanish Latin Ritual*.

Juvenile

Ernest, Brother, C.S.C. *And the Winds Blew*.

Hornback, Florence M. *Kianga*.

St. John's Abbey Press

Benedict, Saint. *St. Benedict's Rule for Monasteries*; tr. by Leonard J. Doyle. \$2.00. March.

Deutsch, Rt. Rev. Alcuin, O.S.B. *Manual for Oblates of St. Benedict*. Third and revised ed. \$3.00. July.

Keller, Rev. Dominic J., O.S.B. *Fundamentals of Gregorian Chant*: a Textbook. Third and revised ed. 75c. March.

Salvatorian Fathers

Herbst, Rev. Winfrid, S.D.S. *Giving the Answer*. \$2.50. April 14.

—. *Way to God*. \$2.75. March 10.

Johnson, S. M. *Little Cap'n*. \$2.00. September 1.

Charles Scribner's Sons

McGurkin, James. *Bourke Cockran*. \$3.50. Feb. 16.

Politi, Leo. *Juanita*. \$2.00. March 15.

Sheed and Ward

February

Guerry, Most Rev. Emile. *God the Father*. \$2.50.

Loenertz, Rev. R. J., O.P. *Apocalypse of St. John*.

Tr. by Rev. Hilary Carpenter, O.P. \$2.50.

Perrin, Rev. Henri, S.J. *Priest-Workman in Germany*. Tr. by Rosemary Sheed. \$2.50.

March

Farren, Robert. *How to Enjoy Poetry*. \$3.00.

Guardini, Romano. *Death of Socrates*. English tr. of four of the *Dialogues of Plato*. \$3.00.

Horner, Francis J. *Case History of Japan*. \$3.00.

Thomas Aquinas, Saint. *Human Wisdom of St. Thomas*. Arranged by Josef Pieper. \$2.00.

April

Karrer, Otto, compiler. *St. Francis of Assisi*. \$3.00.

Kiely, Benedict. *Poor Scholar*. \$3.00.

Mouroux, Jean. *Meaning of Man*. \$4.00.

Windham, Joan. *Here Are Your Saints* (Juvenile) \$1.75.

May

Fedotov, G. P., compiler. *Treasury of Russian Spirituality*. \$4.50.

Perkins, Mary, editor. *Sacramental Way*. \$3.75.

September

Knox, Msgr. Ronald A., Translator. *Old Testament*.

Lubac, Rev. Henri de, S.J. *Un-Marxian Socialist*.
Ward Maisie. *Young Mr. Newman*.

Weyand, Rev. Norman, S.J., editor. *Immortal Diamond*: Studies in Gerald Manly Hopkins by American Jesuits.

CATHOLICISME, bier, aujourd'hui, demain; encyclopedie en sept volumes, dirigée par G. Jacquemet, du clergé de Paris. Paris, Letouzey et Ané, 1947.

The publishers of the famous *Dictionnaire de theologie catholique*, *Dictionnaire d'archéologie chrétienne et de liturgie*, *Dictionnaire d'histoire et de géographie ecclésiastique*, etc., have begun publication of a new dictionary, under the above title. Although the first fascicule (A-Alvarez, 363 p.) is dated early in 1947, no further continuations seem to have reached this country as yet.

There are already, it is true, several monumental encyclopedias, such as those just mentioned, which are the pride of French scholarship; but these are very extensive in their treatment and specialized in their scope. In this work, it is the editor's intention to provide a Catholic encyclopedia which will cover a general range of subject matter and treat each topic more briefly. Nevertheless, the articles are to be written authoritatively and scientifically, including the most up-to-date information on each topic.

Accordingly, as in the other Letouzey et Ané publications, there is a large number of contributors qualified in various subject-fields, most of them belonging to the faculties of seminaries, religious scholasticates, and Catholic institutes of higher education; also some independent scholars, Catholic and non-Catholic.

The material has been distributed according to a logical scheme, given in detail after the preface, with the names of the contributors listed under each subject. The topics to be covered are grouped under the following general headings: theodicy, Scripture, Fathers of the Church, apologetics, fundamental and dogmatic theology, moral theology (general and special), ascetical and mystical theology, prehistory in relation to dogma, canon law, liturgy, archeology, sacred art, Catholic piety, Catholic social work, Church history (various subdivisions), ecclesiastical geography, the parish, Catholic Action, foreign missions, relationship of the spiritual and the temporal (Church and State, Christian writers, Catholic periodicals, etc.), the Oriental churches, Protestant churches, non-Christian religions. The last volume is to contain world statistics on the Church and the foreign missions.

In the field of Church history, ecclesiastical geography, saints, shrines, etc., emphasis is given to French subjects; thus for information on the dioceses of France, French writers, etc., it will be of particular value. The articles are brief, the maximum being around ten columns (as in *Action catholique*, *Afrique chrétienne*); they are signed and have good bibliographies. Cross-references are fairly numerous.

A comparison with the *Catholic Encyclopedia*, in the entries from *A—Abraham*, gives the fol-

THE CATHOLIC LIBRARY WORLD

lowing results: *Catholicisme*, (54 entries, 23 of which are not in the *Catholic Encyclopedia*); *Catholic Encyclopedia* (69 entries, 33 of which are not in *Catholicisme*). On the whole the topics covered are the same. The articles in the *Catholic Encyclopedia* tend to be longer (e.g., 40 cols. on Africa in contrast to 7 in *Catholicisme*), and to cover a wider range. Whether *Catholicisme* will hold itself to seven volumes as announced, however, remains to be seen. On the whole, it will doubtless be very useful for the small library, but it is doubtful if libraries which possess the larger encyclopedias mentioned above will have much need of it.

REV. CARTER PARTEE, O.F.M.
Department of Library Science
Catholic University of America

The National Catholic Almanac, 1948. Compiled by the Franciscan Clerics of Holy Name College, Washington, D.C. Paterson, N. J. St. Anthony's Guild, 1948. 832p. Paper, \$1.50; cloth, \$2.00.

A standard work of established excellence, the *National Catholic Almanac* each year presents new features while maintaining its main body of facts which are brought up to date with accuracy. It is indispensable for ready reference as to Catholic faith and practice, supplies information on subjects of national interest and world import and records the year's developments in the affairs of the Church and nation.

The 1948 *Almanac* contains a list of the Roman Pontiffs as given in the 1947 "Annuario Pontificio," a third instalment of a brief history of the Popes to be completed over the course of several years, and an account of the reign of Pope Pius XII, with special detail as to activities at the Vatican during 1947. Three encyclicals of the Holy Father are included: "Fulgens radice", "Mediator Dei" and "Optatissima pax".

Relations between Church and State in various nations of the world are also considered and the status of the Church in all countries is given. In view of the alarming trend toward secularism, it is most timely to have here on record the statement of the American hierarchy on this subject.

Much space is devoted to the Catholic Church in the Americas and especially in the United States, and this year the hierarchy of Canada and Newfoundland and Mexico, as well as of the United States, are listed.

Doctrine and liturgy have their place, as have the missions, religious orders, charities and education, and Catholic Action in the United States is fully treated. Literature, the press, science and sports are other features.

Information of general interest includes the set-up of the national government, its officials, population statistics, the organization of the United Nations and a list of rulers of the world. A Declaration of Rights, drafted by a Committee appointed by the National Catholic Welfare Conference and presented to the United Nations

Commission on Human Rights, is quoted.

Events of Catholic interest during the past year have annually been written up in the Almanac in a special section, embracing one hundred pages. Much valuable data has thus been permanently recorded. This year a special index for this section has been added to the regular Index of the Almanac, and this feature is specially commended.

CATHERINE M. NEALE

BEDIER, SISTER JULIE. *My Book about God.* Illus. by Sister Louise Trevisan. Macmillan. [48p.] \$2.

This, the first of a series of wide-world picture story books, presents for children, ages 4-6, the truth of religious observance. In simple text and lavish illustrations, it presents for these young minds their first lesson in tolerance and the value of divine love. Recommended.

BORSKI, LUCIA MERECKA, Translator. *Polish Folk Tales.* Illus. by Erica Gorecka-Egan. Sheed and Ward. 123p. \$2.

This is a collection of sixteen tales told by the translator to children in the New York Public Library; they have been adapted by her to suit the American reader and the American story-teller.

As the publisher states: "Like all genuine folk-stories they have the directness, the unexpectedness, and (in spite of their enchanting fantasy) the sane and wholesome outlook on life that make such an irresistible appeal to children". They are wholly Christian in outlook.

Of special appeal are the delightful illustrations, which reflect the nationality and vigor of the tales.

BRACE, GERALD WARNER. *Garretson Chronicle.* Norton. 383p. \$3.

Ralph Garretson, a rebel against the New England traditions of his ancestors, sullen and inarticulate, was happy only when playing with the village boys, and, later in life, working at his trade of carpenter. In the normal course of events he should have had all the social graces and followed an easy semi-professional way of life like father and grandfather. As you follow him from boyhood to manhood you perceive what his nature craved and learn how after many bitter experiences he eventually finds contentment and happiness. It is a tale told beautifully.

LEONIE V. REINERS

DENNERLE, GEORGE M. and MARY MAGDALA, SISTER, S.N.D. *Jesus Shows Me the Way.* Bruce. 28p. \$1.50.

This is a brief and compact picture-story book for that 3 to 6 year group for whom it is also difficult to find satisfactory books. These youngsters will find the text interesting, (when read to them of course,) and the pictures entrancing. The illustrations by Ruth Ruthman will meet with the full approval of both the parents and the children.

CENTRAL CATHOLIC LIBRARY

Inspiration

PRIEST-WORKMAN IN GERMANY by Henri Perrin, S.J.

Priests were forbidden in the labor camps in Germany to which so many French workers were sent during the war. Father Perrin went anyway, as an ordinary worker. This book is his diary. There are no horrors in it except the horror he felt as he discovered that the other workers, far from wanting a priest, barely believed in God. The courage with which he met this situation, the new way of approach he evolved make extraordinarily inspiring reading. (\$2.50 Ready)

Information

HOW TO ENJOY POETRY by Robert Farren

The terrific gusto with which the author writes of the joys of poetry and how to get at them makes his book almost irresistible even to the reader with maximum resistance to verse. For the students' sake we hope this book will be adopted in many college courses. (\$3.00 Early April)

Realization

THE HUMAN WISDOM OF ST. THOMAS arranged by Josef Pieper

A digest of St. Thomas' philosophy for handy pocket reference. The material is selected and arranged with such skill that a reader unfamiliar with St. Thomas, even one untrained in philosophy, will perceive at once why he is regarded as such a great man. (\$2.00 Ready)

Recommendation

PARDON AND PEACE by Alfred Wilson, C.P.

"I nominate for canonization one Reverend Alfred Wilson for his highly entertaining, highly illuminating book called 'Pardon and Peace.' That's the medicine . . . It has left me with so little to worry about I hardly know what to do with my spare time." From a superb article on scruples by Lucille Hasley in *The Sign*. (\$2.75)

THE NEW TESTAMENT. Gift Edition. Translated by Msgr. Ronald Knox

"If ever there was an invitation to our Catholic laity to read the New Testament, it is to be found in this fine volume. It is to be hoped that priests will recommend its use."—*The American Ecclesiastical Review* (\$5.00)

THEOLOGY AND SANITY by F. J. Sheed

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GABRIEL OF ST. MARY MAGDALEN, O.C.D. *Saint John of the Cross: Doctor of Divine Love and Contemplation*. Newman. 202p. \$3.25.

This book actually contains two books written by the same author: *St. John of the Cross, Doctor of Divine Love* (Rome: 1937) and *Acquired Contemplation* (Rome: 1938). The aim of the first book is simply "to present a purely objective synthesis" of the works of St. John of the Cross (p. X). A dual theme runs through this scholarly, dispassionate and exact reconstruction of the Saint's mystical theology: that in Saint John there is no twofold union, one ascetic and one mystical, but "only one single union: the union by love of God and the soul" (p. 3); and that "all the works of St. John of the Cross form one hymn of love" (p. 89). Thus the unity of the soul's progression to God is reflected in the unity of *The Ascent*, *The Dark Night*, *The Spiritual Canticle*, and *The Living Flame*—in that order.

Acquired Contemplation takes up two controverted questions: is there such a thing as acquired or active contemplation? and, — less developed—is contemplation in the normal way of sanctity? Regarding the second question, the conclusion reached is: "the lower degrees of contemplation—called active contemplation in the Teresian school and infused contemplation in the modern Thomist school—may be said to be in the 'normal' way, even using the word [normal] as synonymous with 'necessary'. On the other hand, the higher stage of contemplation . . . cannot properly be said to be necessary to sanctity, although they are connatural to it and are ordinarily granted to holy souls" (p. 98). As for the first question, it is established that, intermediate between discursive meditation and infused contemplation there is a "form of prayer that depends, in great measure, upon its own [i.e. the soul's] efforts [hence active or acquired] and which yet deserves the name of contemplation" (p. 101).

Father Gabriel has, in his quiet way, succeeded in demonstrating that, despite resolvable terminological disagreements, all schools of mystical theology implicitly agree with these solutions, and that St. John's teaching on acquired contemplation "should belong to the common patrimony of spiritual teaching" (p. 201; author's italics).

JAMES V. MULLANEY,
Manhattan College

HOUSELANDER, CARYLL *Drywood*. Sheed and Ward. 257p. \$3.

This story of a London slum parish is told most movingly; it is one, too, which will stimulate the emotional nature. Like a kind and loving mother, Miss Houslander gently pokes warm fun at us when human weakness leads us to desire a Church filled with "nice and respectable people". She tells a first rate story as she reminds us that the real power and strength of the Church is to be measured only by the number of us who become "other Christ's".

THE CATHOLIC LIBRARY WORLD

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By Rosalind Murray. A brilliant contribution to the argument that reason and faith are not incompatible, and presents the Christian "vision in depth" in a forcible and appealing manner. *Coming April 14th.*

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By Paul Claudel. In this compelling work the great French writer and poet, Paul Claudel, deals rather with the need and dispositions of prayer than with its forms. *Coming May. Illustrated.*

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SCHOOL LIBRARY

(Continued from Page 192)

elementary and high school libraries of the average diocese. Other types of organization other than the centralized form will take up part of the general program.

Besides bringing into open discussion the problems met with by the Catholic and public school librarians and the efforts that have already been made to find a solution, the Institute will hear Mr. Joseph A. Brunet, Director of the Catholic libraries in the Diocese of Montreal, who heads the only centralized Catholic library system, known to this writer, in the Western hemisphere.

Some solution will be found; if not at this conference, at some future meeting, for the problem cries for solution. A library in a school is important or it is not. Few would have the temerity to seriously offer that it is not important—even those who would not lift a finger in the library's defense, or those who damn it with faint praise. It's up to us. The libraries in our schools will begin to function as they should when those of us who are operating them believe sufficiently enough in the library's worth to fight for those things necessary to make it function well.

Too many Catholic librarians are content to sit back and lament the fact that things that are needed do not fall into their laps. But before our teaching confrères and our school administrators believe that the library is worthy of consideration, we will have to prove to them that we believe in the library and its worthiness ourselves; that we know the general nature of our illness and only seek the proper remedy.

We can do this best by pointing to the public school library, to the branch systems set up by the public library, and to other successful cooperative endeavors which have made the individual library efficiently contribute its full quota to the general purpose of the organization. The Catholic school is splendidly operated and organized—all but the library. But the Catholic library in the modern diocesan school organization is an anachronism. It is time that it became a part of the twentieth century.

GREAT BOOKS

(Continued from Page 186)

granted has passed. All other prescriptions should be observed as well; the book cannot be sold or given to unauthorized persons. This last question of what may be done with these volumes is adequately answered in the general permission librarians of college and university collections have of keeping these volumes under lock and key.

In the general appreciation of the Great Books we have been inclined to believe that through their popularizing titles *nominatim* on the Index, they have opened the floodgates of anti-Catholic literature. The actual working out of this program demonstrates the healthy rejection by the normal American of these subversive ideologies. The Great Books Program can be said with justice to be on the side of the angels. Participation, appreciation, and interest in reading and discussing these titles is almost the guarantee of a liberal education. Not only are they stimulating and informative, thought-provoking and satisfying; they are as well basic tools for discussion and education, basic ideas for examination and appreciation.

The Great Books are a source of interesting comments from librarians. Experiences and experiments are legion. I would certainly not want the suggestions of this short paper taken as the only approach to so complex a problem. There is the possibility that from different sections of the country, on different scales of the library field, against different cultural or educational backgrounds, there may be a whole series of reactions and suggestions. The discussion should prove interesting.

GUIDE POST

(Continued from Page 194)

the priest who held Fort Gage for Lewis and Clark. Pere Gibault financed the expedition for Lewis and Clarke in order that the United States might own the country west of the Ohio.

Parish Library Survey

We should like to hear from moderators of RF2 and a Memorial Library, who replied to our request for information. Unfortunately the names of the moderator and the library were omitted from the postal card, and the name of the town was obscured in the process of cancellation.